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## PSYCHOLOGICAL LITERATURE.

### I.—BOOK NOTES.<sup>1</sup>

(G. S. H.)

*The Energy of Living Protoplasm.* By OSCAR LOEW, Ph. D. London, 1896, pp. 116.

The author, a professor in the University of Tokio, argues that the death of protoplasm is analogous to the change of a labile substance to stable form by atomic migration. Aldehydes poison living, but have no action on dead substances, while labile amido groups are poisonous for living and also act on dead protoplasm. There is great activity in the form of oscillation of certain atoms in labile position in the proteids of living matter which leads to respiration and is intensified by it. This is the source of vitality, and is one of the vicissitudes of solar energy.

*The Cell, its Development and Inheritance.* By EDMUND B. WILSON, Ph. D. New York, Macmillan & Co., 1896, pp. 371.

This is the fourth volume in the Columbia University biological series, and appearing so soon after Campbell's translation of Hertwig's book on the same subject, seems to invite comparison. Wilson's work is more attractively bound, better indexed, more copiously illustrated with better drawings (139 cuts), etc. Despite the author's modest disclaimer in the introduction, his book is an admirably full and clear treatment of the modern cell doctrine, and is almost a godsend to the few psychologists who are turning more and more to biology for their foundations. The general impression left on the present writer's mind after a pretty full and careful study of the book is that the present limits of microscopic vision are so strained and the field of meta-visual conjecture so assiduously cultivated that the signs are that this field, which has been so cultivated of late, is liable to gradually take a less prominent place, and other lines, less overworked, to come to the front.

*Le Déterminisme Biologique et la Personnalité Consciente.* Par FÉLIX LE DANTEC. Paris, 1897, pp. 155.

This is an amplification of the conclusion of the author's "New Theory of Life," published last year. There is a fixed and immutable conscious element in atoms which is aggregated into a molecular consciousness, and so on up to plastidules and nervous systems. This makes it possible to explain the epiphenomenon of mind in man, which can also be explained without admitting anything contrary to chemical determinism. There is no mysterious intervention of an immaterial principle. Psychic phenomena are inactive witnesses, and their study is useless in aiding the study of life. If

<sup>1</sup> Notice in this section does not preclude fuller notice later.

bodies conserved all their properties exclusive of consciousness, all would happen just the same. Brain matter is subject to physical and chemical laws exactly like all else, and if we could construct one of the same matter arranged in the same way consciousness would be its property.

*Étude sur l'Hérédité Normale et Morbide.* Par I. ORCHANSKY, Prof. Agrégé à Charkow. St. Petersburg, 1894, pp. 2 w. quarto.  
*L'Hérédité dans les Familles Malades, et Théorie Générale de l'Hérédité.*  
 Par I. ORCHANSKY. St. Petersburg, 1894, quarto.

These elaborate *mémoires*, with scores of tables and twenty pages full of curves and other ingenious and original methods of graphic presentation, constitute altogether one of the most comprehensive summaries of current theories of heredity known to us, but they are chiefly devoted to extensive researches of the author mostly among Russian peasants. Measurements of different parts of the skeleton are fullest and best, but atavism, sex and diseases receive much attention.

*Matière et Mémoire.* Par HENRI BERGSON. Paris, 1896, pp. 279.

The long discussion has been whether memory is a function of the brain or not. This the author attempts to solve by suggesting that the recognition of images is a cerebral act and the revival of them an act of spirit. The work is chiefly theoretical, and its point of closest approximation to concrete fact is in the domain of aphasia.

*Angio-neurosis.* By W. RAMSAY SMITH, M. B. C. M. B. Sc. Bristol, 1897, pp. 78.

To urticaria, hay-asthma, Graves' and Raynaud's disease the author adds angio-neurotic oedema and erythema-urticaria; and discusses heredity, peripheral irritation, emotion, toxins and climate as factors. The action of the vaso-constrictor nerves stimulates the vaso-dilators near by and causes hyperæmia or effusion.

*The Physiology and Pathology of the Cerebral Circulation.* An experimental research, by LEONARD HILL, M. D. London, 1896, pp. 208.

Dr. Hill, with a new trephine tube, showed that cerebral pulsation is least when the intra-cranial tension is normal, and that increased tension of the duramater decreases the cerebral pulse. The brain expands by the ebb of the cerebro-spinal fluid into the less rigid vertebral canal. Experiments on filtration by injection show that the brain and cord could be harmlessly irrigated through one opening and at low pressure, so irrigation is suggested for high tension diseases like meningitis. Cerebral anæmia is probably not due to arterial spasm, nor are there vaso-motor nerves in the brain. Pressure and volume change very little. Arterial hyperæmia, unlike venous congestion, is of slight significance. The brain does not transmit pressure equally in all directions.

*Gehirn und Seele.* Von Dr. PAUL FLECHSIG. Leipzig, 1896, pp. 117.

This is a second revised and enlarged edition, with fine plates, of an address delivered in Oct., 1894. It embodies the essential results of years of painstaking research, and shows real and important progress since the publication of the *Leitungsbahnen*, but less than the writer's best friends hoped and expected. It is devoted to new

or better defined motor tracts, tracts for hearing, seeing, smelling, touch and special association fibres within the left hemisphere. From the tactual cortex the author thinks he has also traced sensory nerves for muscles and intestines. These latter and the lateral fibres are widely and chiefly irradiated in the third frontal convolution.

*Die Motorisches Wortvorstellungen.* Von Dr. RAYMOND DODGE. Halle, 1896, pp. 78.

After a special analysis of motor sound concepts, the author discusses in successive chapters word concepts during speech, hearing, reading and writing. It is a careful, detailed experimental study, which makes original contributions of value, and which merits fuller presentation.

*De L'Aphasie Sensorielle.* Par le Dr. C. MIRALLIÉ. Paris, 1896, pp. 220.

This *mémoire* is from the laboratory of Dr. Dejerine, from whom a very extensive *mémoire* covering the entire field is awaited with great expectation. The best part of the present work, if we except the bibliography, which is by far the best yet made, is the carefully described cases with autopsies and the actual localizations in the cortex, and especially fibres to which they seem to point. The diagrams are not schematic, but anatomical.

*Recherches sur l'Épilepsie, l'Hystérie et l'Idiotie.* Par BOURNEVILLE. Paris, 1896, pp. 254.

This is the sixteenth annual publication of the most important work and cases of the Bicêtre Hospital, and contains thirty-one figures and eight plates. Best of all are the accounts of the peculiar educational methods in singing, excursions, plays and games, museum for instruction in things, dancing, the use of fun, simple drawing, pyramid of pegs, balls in holes, savings, visits, and other details.

*La Contagion du Meurtre.* Par PAUL AUBREY. Paris, Alcan, 1896, pp. 303.

This study in criminal anthropology, with a preface by Corre, is a well put up volume with good index, literature, etc., which tries to assign to the press, the witnessing of public executions, intercourse among prisoners, and the family, each its relative prominence as a factor in the contagion of murder. Part II shows the effects of contagion in the methods, of the revolver, poisoning, infanticide, suicide, duels, etc.; and the third part is devoted to war, anarchy, regicides, crowds and social influences. In some parts of Italy murders increase directly as the number of strangers. This country figures prominently. Several curious cases of suicide for fear of death are given. Dual murders and murder with rape are suggestively treated. It is a work of facts and cases rather than of generalizations.

*Le Diagnostic de la Suggestibilité.* Par le Dr. L. MOUTIN. Paris, 1896, pp. 110.

This dissertation first argues that recent hypnotic studies have shown psychic factors hitherto unknown in many diseases, briefly digesting recent literature, with a good bibliography arranged by years. The second part argues for a hitherto unknown property of

the nervous system which acts at a distance like heat, light or electricity, and is very effective with some cases.

*The Mystery of Sleep.* By JOHN BIGELOW. New York, 1897, pp. 139.

Sleep is not merely for rest, but "the nighttime of the body is the daytime of the soul." It has much to do in developing the soul's waking time. The art of sleeping will be taught and studied as systematically in schools of the future as physiology now is. It makes us unworldly and tends to spiritual regeneration. At the ages when the mind is growing fastest, most hours of sleep are needed. Life must be quietly ordered so as to get most benefit from sleep, and even to sleep in church may not be so bad. It is perhaps Swedenborg's internal inspiration. We are nearer to God and to visions.

*Alterations of Personality.* By ALFRED BENET. Tr. by HELEN GREEN BALDWIN, with notes and preface by J. MARK BALDWIN. New York, 1896, pp. 356.

It was a happy thought to put this valuable work, already well known to experts especially interested in its theme, into good English, as is here done.

*Bird-Lore Echoes.* By C. C. ABBOTT. Philadelphia, 1896, pp. 270.

A volume of bird portraits, illustrated by W. E. Cam. It is chatty, full of love of not only birds, but nature, with incidents and sometimes anecdotes and much valuable observation. It is the work of a field ornithologist ranging over limited but well populated acres.

*The Evolution of Bird-Song, with Observations on the Influence of Heredity and Imitation.* By CHARLES A. MITCHELL. London, 1896, pp. 253.

Voice originated as involuntary movement in combat. The puff, hiss, etc., became a menace, and alarm cries arose. The call notes came later, but are rare with great singers. In breeding season they are repeated and varied, and strains arise. Small male tree birds who are mature, and in morning and evening, produce most bird music. Stately, big and laborious birds sing but little. The songs of allied species resemble each other, and many birds imitate others more or less. In the song of the same species and of the same bird there are great variations. Some songs seem entirely perpetuated by imitation and others are purely innate. There are many similarities between bird songs and the elements. Some show traces of our scale. One thrush sang sixteen hours in one day. Calls and alarms are first acquired and least varied, and show wider affinity between species than do songs. One commonest note shows a common ancestry. Often birds begin and end their one song by imitation of other birds, and they imitate oftenest in morning and spring. We can predict the hours of the first morning song to almost a minute.

*Psychologie du Caractère.* Par A. LÉVY. Paris, 1896, pp. 207.

The author of this contribution to ethnology is a doctor of philosophy and letters at the University of Brussels. After discussing ethnology and character in general, he first considers the natural factors of character or temperament and heredity, and then the three social or acquired elements of the original, social and personal factors, and finally discusses pure and mixed psychic types.

He is widely read and writes clearly, and his digest of contemporary opinions (for little more is attempted) is convenient and instructive.

*Anregung zur Reform der Physiologie des Menschen.* By Dr. F. JEZEK. Stuttgart, 1896, pp. 192.

This rather amazing work is devoted chiefly to the physiology of nutrition, including the physiological causes of metabolism, digestion and respiration. Some of the current doctrines this author thinks to subvert are those of resorption through chyle vessels and through the portal vein, the filtration of urine in the kidneys, and the origin of the bile. The author's view is that change of pressure and electricity, which experiment shows to be generated in the alimentary canal, are factors in digestion. He finds electro-chemical forces in every stage from mouth to anus, and also from the blood to the cell, as the place of final deposit, as well as in the details of respiratory and circulatory mechanism, where electrical pressures are dominant.

*Pensée et Réalité.* A. SPIR. (1837-1890.) Paris, 1896, pp. 566.

This essay toward the reform of the critical philosophy is translated from the third German edition by A. Penjon. The end of philosophy is to produce certainty: but mediate rests on immediate certainty, so the former is the primal quest. The author's great work has excited great interest, and is almost a new system of philosophy. The principle of identity expresses the law of the absolute, which rules consciousness like the sun. It makes valid the only proof of God, viz.: that of Descartes. Theism is the condition of all logical thought, which can explain all but the imperfect. The unconditional is one, and not the general being of pantheism.

*Empfinden und Denken.* Von A. RAU. Geissen, 1896, pp. 385.

This is a physiological study of the nature of the human understanding, and treats quite fully the pros and cons of the specific energy of sense nerves, vitalism and spiritualism in Lotze's sense, Helmholtz and tone sensations, with a final chapter on the philosophy of sense. Thought is repeated but sublated sensation. Like the works of so many anthropologists, this book is largely made up of quotations and digests, and the author claims everything human as the domain of his science.

*L'Immanence de la Raison.* Par GÉDÉON GORY. Paris, 1896, pp. 346.

Like Spir, this author seeks to clear up the sensible world by introducing the idea of being and the sovereignty of immanent intelligence. But for the spark of reason all is dark. Let us fear it piously, for it is God in us, and He is all, absolute, one, perfect and infinite. Piety is not servility or mutilation, but using our glorious liberty as divine thinking beings that God may reveal Himself. Theology is the metaphysics of the perfect, cosmology the metaphysics of the infinite, and monism is the metaphysics of the one, or the *Tout Absolu*. To free thought and keep it supreme is to advance God's kingdom. God lives in nature, but His perfections are human because rational. If we are free we free God, personality must not limit Him.

*Théorie de l'Ame Humaine.* Par J. E. ALAUX. Paris, 1896, pp. 557.

The author's psychology is confessedly metaphysical, dealing with the nature origin and destiny of the soul, and he assumes that the

problem of materialism versus spiritualism is a badly stated one. The soul is eternal and immortal, both power and substance endowed with freedom and conscience. The other aspect of this Algerian professor's metaphysics is theology, and this will follow in another book.

*Die Autonomie der Moral.* Von Kr. B. B. AARS. Leipzig, 1896, pp. 123.

The feeling of guilt is the author's dominant idea. It involves a sense of the causality of the will and of the constancy of the ego. The acts are outer forms of self, and the total ego is expressed in its total acts. A *realized* form may be in some degree extinguished, but not entirely escaped. The sense of guilt thus has but partial justification.

*Christian Ethics.* (Bampton Lectures.) By T. B. STRONG, M. A. London, 1896, pp. 380.

The Christian Ethics is a new life based on the radically new fact of the incarnation, and this book is a detailed presentation of this fact in relation to first, the end of life and human nature; second, the theory of virtue; third, the idea of evil, and fourth, the general order of the world. To separate Christian life from Christian truth is to relapse to paganism.

*Die Freiheitslehre bei Kant und Schopenhauer.* Von DAVID NEUMARK. Leipzig, 1896, pp. 89.

Freedom and the reality of the external world are the two problems of contemporary philosophy. If causality is an intelligent mechanism, then moral freedom does not treat of the texture of experience. Kant makes the free act a choice, Schopenhauer an essence. This thesis attempts only interpretation.

*Hegel's Philosophy of Right.* Tr. by S. W. DYDE. London, 1886, pp. 365.

The translation has appended a convenient index of topics and a still more to be desired index of German terms, with the translation of the same. The paragraphs proper, as Hegel wrote them, the notes, and the additions taken from students' notes of the master's explanations and illustrations, are wisely distinguished throughout. It is tasteful and well printed.

*Studies in the Hegelian Dialectic.* By JOHN McTAGGART ELLIS, M. A. Cornhill (Eng.), 1896, pp. 259.

Four of the seven chapters are based on the author's doctoral thesis in 1891. Perhaps the most valuable and certainly the most interesting part of this work is the application of the dialectic to nature, history and religion. All true philosophy must be mystical, but its methods must be clear, and its purpose is to imitate, although it cannot grasp an ultimate harmony between knowledge and reality.

*New Essays Concerning Human Understanding.* By WILHELM LEIBNITZ. Tr. by A. G. Langley. New York, Macmillan & Co., 1896, pp. 861.

This is a very convenient and timely work with helpful notes, and an appendix of nearly 200 pages of translations of his minor papers on various subjects from the original Latin, French and

German, also with notes embodying the results of careful scholarship.

*Jacob Froschammer.* Von F. FÜRTH. 1896, pp. 98.

This is a good picture of the great philosopher of the imagination. His life, writings, and philosophy in general are briefly treated in the first 39 pages, and a clear *résumé* of his pedagogy follows, in about 50 pages. The influence of his philosophy and a few illustrative quotations conclude the work.

*Lehrbuch der Psychologie.* Von FR. JODL. Stuttgart, 1896, pp. 768.

This is still another general text-book on psychology, with nothing to especially justify its appearing except the author's standpoint. In its nearly 30 pages of literature there are startling omissions; topics that to many psychologists seem cardinal nowhere appear. The chapter on speech, and to some extent that on will, seem to the writer inadequate. The author is first a philosopher, and psychology is only one branch of his field, and he apologizes in the preface for treating the senses at such length, as this is a department of physiology to which he can contribute nothing new, but suspects of confusion, speculation and inaccuracy. Despite its obvious defects, the book has a value, however, which grows as we turn its pages, and for the student and teacher of secondary schools to which it is addressed, it has on the whole high merit, and the semi-Herbartian point of view sheds many interesting side lights.

*Essai sur les Fondements de la Connaissance Mystique.* Par E. RÉCÉJAC. Paris, 1897, pp. 306.

After describing divers attitudes of the mind toward the absolute, especially the mystic, symbols, inspiration, the heart and conscience are discussed as organs of knowledge. The present alternative is science or inspiration; the author prefers a God sensible to the heart.

*A Study of Kant's Psychology with References to the Critical Philosophy.* By EDWARD FRANKLIN BUCHNER, Ph. D., Lancaster, Pa. Also Supplement No. 4 to the *Psychological Review*. Jan., 1897, pp. 208.

This is a Yale dissertation and treats Kant's psychological problem, the phase of psychology in Kant's Encyclopædia, Kant's positive conception of psychology and empirical and rational psychology, and is a very careful, valuable and interesting study, and like all the work of the *Psychological Review*, most attractive also in type and paper. It is pleasing to see that it is written with so frank a recognition of Kant's lamentable underestimation of the value of psychology in solving metaphysical problems.

*Psychic Philosophy: A Religion of Law.* By V. E. Desertis. London, 1896, pp. 342.

Prof. A. R. Wallace in his introduction describes this book as a harmony between psychic research and spiritualism on the one hand and modern science on the other, leading up to a religion of natural law. The author yearns to believe in current Christianity, but cannot. The properties of ether as "unconscious soul" are discussed, and the conclusion reached that it is the medium of telepathy and of spirit life, for the souls of the departed declare that their bodies are made of the same substance as ours. The path of



science must no longer be strewn with the corpses of dead theologians.

*God, the Creator and Lord of All.* By SAMUEL HARRIS, D. D., LL. D. New York, 1896. Two volumes, pp. 579 and 576.

Apart from the interest generally extending to allied departments when a mature professor carefully edits the substance of oft-repeated lecture courses, there is a special interest attaching to this work not only because of the ability of the author, but on account of a growing new and wide-spread interest in his theme. The scope is broad, Part I treating God as the only absolute Spirit; II, Creator; III, Providence; IV, as a moral Governor. The prominence given to sentiment and feeling not only in the last, but in each of the other parts, is a prominent feature.

*Jesus Christ before His Ministry.* By EDOUARD STAPPER. Tr. by L. S. Houghton. New York, Scribner, 1896, pp. 182.

The childhood, early beliefs, temple period, first impressions and experiences, study and reading, Pharisees, Essenes, etc., are pleasantly and conjecturally described, with archæological details and a faint historic background. Jesus was small, plain, simply dressed, with striped mantle, staff and turban, and filled with the one great original conception of full unmovable and conscious union with God. The picture is very vivid in externals.

*History of Philosophy.* By ALFRED WEBER. Tr. by Frank Thilly, A. M., Ph. D., 1896, pp. 630.

This is a welcome text-book, on the whole better, as it is somewhat larger, than Schuyler's hitherto incomparable little hand-book. It begins with the Greeks and ends with Schopenhauer, Darwin and Comte. The points of view are often new and striking, while those emphasized in other brief histories of philosophy are often quite passed by. The author is clear and concise, is not doctrinaire, but broad in his sympathies, and in general his book will probably slowly supersede Schuyler's, as, we say with some sadness and reluctance, it should.

*Infallible Logic: A Visible and Automatic System of Reasoning.* By THOMAS D. HOWLEY of the Chicago Bar. Lansing, 1896, pp. 659.

The universe of discourse is represented by a reasoning frame, in which a simple system of signs and capital letters for positive signs and small letters for negative ones, a line for *and*, etc., is made use of in a way designed to help lawyers, ministers, teachers and students to eliminate all fallacy from their thinking. This system is said to do away with all doubt and uncertainty.

## II.—REVIEWS.

*Analytic Psychology.* By G. F. STOUT. Macmillan & Co. Two vols., pp. 595. \$5.50. Library of Philosophy, edited by J. H. Muirhead.

In his preface Prof. Stout states that when he first planned the present work, it was his intention to follow the genetic order of treatment, but he found himself driven to pave the way for genetic treatment by analytical investigation. The "Analytic Psychology"